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Beginning at Jerusalem





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Beginning at Jerusalem

Studies in Historic
Communities of
Christendom

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TO
THE BISHOP OF SOUTHERN FLORIDA
HEROIC MISSIONARY
STAUNCH DEFENDER OF THE FAITH
THIS BOOK IS INSCRIBED
WITH SINCERE AFFECTION
IN MEMORY OF
LONG FRIENDSHIP

Preface

THESE sermons were delivered in response to a general and deep interest on the part of the congregation in the subject of Christian Unity. A sympathetic study of the historic communions of Christendom will contribute to an intelligent grasp of the issues involved in the endeavor to heal the divisions of the church. It will help us to gain the perspective implied in "Unity in essentials ; liberty in non-essentials ; charity in everything." It will reveal the force of Gregory's saying : "Things are not to be loved for the sake of places but places for good things."

We have something to learn from that ancient communion whose theology bears the impress of such master spirits as Clement of Alexandria and Athanasius. The Eastern Church has never been devoid of interest for us. Theodore the second

Archbishop of Canterbury was a Greek monk and the pope was so suspicious of his eastern sympathies that he sent Adrian to England with him lest perchance he introduce something contrary to western tradition. It is a curious fact that the enemies of Wiclif charged him with maintaining opposition to papal polity that "All Christendom ought to live independently like the Greek Church." We must be ready to do full justice to Rome's work of consolidation while maintaining our own impregnable position nor minimizing the profound differences that separate us from her. England's insular location has given the national church a unique vantage ground. Close enough to the continent to feel the influence of the religious life of Europe yet sufficiently removed to preserve her independent lines of development, the English Church has ever been in touch with the various factors that have entered into the spiritual history of men. We recall with pride that Alcuin an Englishman,

educated at York, the traditional birthplace of Constantine, became the educational adviser of Charlemagne. We are not unmindful that in the person of Boniface who planted Christian civilization in Germany, England gave the gospel to her Teutonic kin across the water. We must never forget that it was Wiclif who inspired Huss and the influences set in motion in Bohemia came to a focus more than a century later in Luther. The Reformation on the continent widely different as it was from the movement in England may be traced to forces that emanated from Lutterworth rectory.

England is the rock whence our church was hewn. She stands today the historical representative of the purest traditions of Anglo Saxon Christianity in the United States. To her we may apply the words so gracefully used in a somewhat similar way by an English statesman, "*matre pulchra filia pulchrior.*" Her opportunity is unique. Bishop Whipple once characterized her mission as one of reconciliation. An emi-

nent Congregationalist* makes the statement: "The Episcopal Church, by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the churches."

Unity must be grounded in the historic past. It was grand old Bishop Ken who said, "I die in the faith of the catholic church before the disunion of east and west." The old faith of the undivided church affords a basis on which the scattered members of God's household may yet be brought together.

T. J. L.

Advent
1909

*Newman Smyth.

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Jerusalem—Mother of Churches—

The Orthodox Christianity of the East.



“Beginning at Jerusalem.”—St. Luke xxiv: 47.

JERUSALEM is the Mother of Churches. From the Jewish capital the gospel spread. The standard of the Crucified was planted in every centre. The word pagan “villager” became synonymous with unbeliever. The cross conquered the cities. The movement struck deep root in Antioch in Syria where the disciples were called Christians. Generous in its charities and mighty in missionary enthusiasm this church was first to grasp the world-wide destination of the faith. Thence St. Paul started forth to proclaim the tidings.

One Sunday last summer I made my way along Pacific Street to the unpretentious building which bears the inscription “St.

Nicola's Syrian Greek Orthodox Church." I cannot describe my emotions as I listened to the chanting of the service. I was participating in the worship of the oldest communion of Christendom—the church of Athanasius and Basil, of Gregory Nazianzen and Gregory of Nyssa, of the golden tongued Chrysostom.

Christianity was born in the east. The Greek language was the medium of revelation. It is peculiarly adapted to the expression of subtle shades of meaning. The Nicene Creed is an eastern symbol. The historical setting of the ecumenical councils is Greek.

Our age is peculiarly interested in survivals. Science rings with the note. In these days of renewed research into the origins of Christian history and antiquities the Greek Church so venerable in its traditions rightly claims attention.

I am to speak of the orthodox Christianity of the east. The Holy Eastern Orthodox Church is the church of

Constantinople, Alexandria, Antioch, Jerusalem. It includes also the churches of Russia, Greece, Servia, Montenegro, Bulgaria, Roumania, Cyprus, etc. Following the early division into patriarchates equal in authority it knows no earthly head and yields no submission to the Pope. At Nice three patriarchates existed in germ: Rome, Antioch, Alexandria. The latter was appointed custodian of the calendar. By the time of the second council, Constantinople had arisen. It was given second place. The principle governing this action was the political importance of the city. Secular greatness was the ground of ecclesiastical precedence. Jerusalem finally won recognition by reason of its connection with both dispensations.

In the year 1054 four patriarchates in the east separated from communion with the west, the first significant breach in the unity of Christendom. The ostensible cause was the Filioque which became the battle ground of controversy. This clause first

appeared in the creed in the VI century at the Spanish Council of Toledo. It could not plead ecumenical authority. With scrupulous fidelity the Eastern Church stood for the Nicene symbol. Back of this theological controversy there lay racial distinctions, differences of temperament, the political cleavage between east and west and the opposition of the east to the growing claims of the papacy.

The Greek worship expresses religious devotion in a way adapted to the eastern mind. The temperament of the east inclines to the metaphysical, loves to dwell on the subtle mysteries. The ritual inspires awe and is marked by lengthy rhetorical commemorations in contrast to the terse collects of our own liturgy. The Byzantine is its native architecture. The ornamentation is rich in coloring, blue and vermillion. The churches are adorned with sacred icons. The magnificence of the ceremonial had much to do with the establishment of the church of Russia. Tradition is that

Vladimir sent an embassy to investigate the religious systems of the world. When they came back with a report of the splendor of St. Sophia the scale turned in favor of the Greek form.

The churches are built towards the east. There are no organs. There is no instrumental music. The absence of seats is a reminiscence of the Nicene canon which enjoins the standing posture in prayer. The Eastern Church uses the Julian calendar which differs from our own by thirteen days. Baptism is by trine immersion. Leavened bread cut from a whole loaf is employed in the Holy Communion. Wafers are not used. St. Paul's imagery is carried out: "we are all partakers of that one bread." The sacrament is administered in both kinds. The service is in the vernacular. The Scripture is freely circulated. The priests are married. Long beards and flowing locks are distinguishing marks of eastern ecclesiastics. I am struck by the similarity between the Greek system and

our own. Beneath variations in national temper there is a common life, a common spirit, a common fidelity to the historic creed, the common possession of an apostolic ministry.

The Eastern Church has been preëminently the home of monasticism. The contemplative life accords with its conservative, immobile temper. The prelates are taken from the ranks of the monks and are unmarried. Monasteries are intrenched in quarters most remote, in the mountain sanctuaries and along the Dead Sea. The one that possesses largest interest for us is the fortress monastery of St. Catherine on Mt. Sinai, built by Justinian. In the spring of 1844 Tischendorf made his way up the rugged heights. The monks pulled him to the narrow entrance by a rope and allowed him access to the manuscripts. He perceived in the hallway a basket of mouldered parchments about to be thrown into the fire. Examining them, he discovered pages of a Greek Bible the most ancient he had

ever seen. This led to the recovery of the version now in St. Petersburg. Codex Sinaiticus is a precious possession of the Greek Church. It is interesting to note in passing that each of the historic communions of Christendom has the custody of one of the ancient manuscripts of Holy Scripture. The Latin church holds the Vatican manuscript at Rome and the Alexandrian manuscript is among England's national treasures in the British Museum. It was the gift of Cyril Lucar, patriarch of Alexandria. Hence its title. He found it in the famous monastery on Mt. Athos. The possession of this manuscript and the name of the donor who afterwards became patriarch of Constantinople suggest an interesting chapter in the history of the Greek church and its relations with the Anglican.

Our worship is debtor to the Eastern Church for the collect which closes the daily offices. Cranmer was a student of the Greek forms. Through his influence the prayer of St. Chrysostom from St. Basil's

liturgy has been set like a precious gem in our Book of Common Prayer, linking us to the ancient east.

The Greek Church has made contributions also to our hymnal. John of Damascus was the great theological writer of Eastern Christendom. His memory lingers amongst us in his Easter hymns, "The Day of Resurrection" and "Come ye faithful raise the strain." His lot was cast in the troublous days of the VIII century. His fellow monk Andrew of Crete has crystallized the history of the age in the hymn "Christian dost thou see them." Forces were at work which threatened the existence of Christianity. Moslem hordes were sweeping like a scourge over the world. A path of blood, carnage and desolation marked their progress. Damascus, Antioch, Jerusalem, Alexandria fell into the hands of the enemy. Province after province was lost to the Empire. The sacred shrines came into possession of an alien power. The holy places were defiled.

The spirit of the time finds expression in the mournful cadence :

Christian dost thou see them,
On the holy ground,
How the powers of darkness
Rage thy steps around.

It was the beginning of the end—the har-binger of darker centuries to come. Eastern Christianity never regained ascendancy. Disaster followed disaster until finally in the XV century Constantinople itself, the metropolitan city, fell into the hands of the Turks and the last of the Caesars lay dead among the slain. The crescent supplanted the cross on the dome of St. Sophia. Yet even in that day of calamity scholars driven from the Byzantine capital brought the treasures of Greek learning to the west and inaugurated the renaissance in Europe. Thus the Eastern church made Western Christendom its debtor.

Last spring a party made its way to the patriarch's palace at Jerusalem. Foremost in the company was the Bishop of Southern

Florida, bearer of a greeting from our House of Bishops. The patriarch received the communication graciously, welcomed the visitors and gave each one a necklace and his photograph. Kneeling in their midst he offered a prayer and pronounced the benediction. The spirit of the interview is significant of the sympathetic approach between the Eastern Church and our own. There is a mutual yearning for and reaching after unity in God's own time and in His own way.

I have a profound veneration for this ancient communion. I believe she has yet an important part to play in the life of Christendom. Menaced on every side she keeps a light shining in the land where the gospel dawned in splendor. She holds the custody of the Holy Sepulchre and waits in hope of a brighter day. We admire her scrupulous fidelity to the ancient creed, her firm resistance to papal aggressions, her patient witness for Christ under oppression. In many places she finds her-

self in the condition of the apostle, "troubled on every side yet not distressed ; perplexed but not in despair ; persecuted but not forsaken ; cast down but not destroyed." But day is breaking. Already there is a glimmer on the horizon. Moslem misrule cannot continue. The Mohamedan yoke must yet be broken and with the termination of Ottoman power a new era will dawn. Christianity will flood the land of her birth with the radiance of midday and to this ancient communion will come a voice, "Behold I have set before thee an open door and no man can shut it."

The year has witnessed momentous changes in the Turkish Empire. These cannot but have a profound effect on the future of the Eastern church, opening the way to a revival of spiritual power.

There is a curious legend in connection with one of the mosques which was once a church. The Moslem covered every Christian symbol and a tradition arose that when those symbols reappear the power

of the Crescent will wane. Travelers tell us that the plaster is wearing away. The hidden picture of the Christ is dimly visible. The time is at hand! The day of awakening is nigh! When the banner of the cross is unfurled over the east the vision of the poet-bishop will find realization:

The cross to old Byzance restore,
There let Christ reign, our king and priest,
Basils and Chrysostoms once more
Be born to christen all the East!

Rome—The Patriarchate of the West

Rome—The Patriarchate of the West



“Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.”—*Acts* xxiii: 11.

IN the Semitic Museum at Harvard the other day, I saw a papyrus fragment dating to the early years of the IV century. It contained the opening verses of St. Paul's letter to the Romans. The apostle had not visited the city when he wrote, but Christianity was there. Tradition has linked the name of St. Peter with Rome, but there is no historical evidence that he ever bore official relation to the church. The absence of any mention of him in St. Paul's epistles and the references in 2 Timothy 4: 11 and 16 are clearly against the supposition of his residence there.

Perhaps a clue to the origin of the church is afforded by the “strangers of Rome” in *Acts* 2: 10. May not these strangers have

spread report of the things they witnessed at Pentecost. Tidings would be carried to the city with which the whole world was in communication and tradition would naturally gather around the name of St. Peter who was spokesman on that day. Certain it is that the faith was planted in Rome at an early time. To this church St. Paul wrote and when he journeyed thither as prisoner of the Lord, Christians came to meet him "whom when Paul saw he thanked God and took courage." The church was Greek in language and literature. North Africa not Rome was the home of Latin theology.

Obscure in origin this church was destined to play an important role in history by reason of its proud claim that all Christendom must be in communion with the Roman see and submit to the pope. The essence of papalism is the assumption that the church was founded on St. Peter and that he became bishop of Rome. He transmitted his headship to his successors so that Rome is mother and mistress of churches and the

pope is vicar of Christ. The classic source of appeal is the saying of Jesus—"Thou art Peter and on this rock do I build my church."

But this text will not bear the superstructure men have sought to rear thereon. The rock foundation of the church is not St. Peter but Christ. This interpretation takes into account the distinction between *petros* and *petra* in the original and accords with all we learn of St. Peter in the New Testament where we search in vain for any evidence of primacy. The same authority bestowed on him in Matthew 16: 19, was given to the twelve in Matthew 18: 18. The promise of the keys was amply fulfilled on the day of Pentecost at Jerusalem, and later at Caesarea. To St. Peter came the distinction of opening the church to Jews and Gentiles but when we study his relations with the apostolic college we fail to discover the slightest recognition of superiority. He takes part in the council at Jerusalem on equal footing with the rest under the leadership of St. James. In St. Paul we

have the reminiscence of a controversy. "When Peter was come to Antioch I withstood him to the face because he was to be blamed." Strange words these to use toward the pope! The primacy of St. Peter finds no support in Scripture.

It is equally clear that Rome's primacy was unknown in the early church. The witness of the ecumenical councils is unmistakable on this point. The very existence of the Eastern communion, most ancient of churches, repudiating the supremacy of Rome indicates that papal primacy was no part of primitive polity.

The Papacy is a distinct, historical movement. We know when it began. We can trace its development. We can point out the conditions that fostered its growth. We can discover how the patriarchate developed into a primacy. We can note the steps by which the Roman pretensions gained acceptance in the west. Each is plainly marked. The Papacy did not spring into existence full blown. It grew by slow and

almost imperceptible degrees. We may take the year 607 as a startingpoint when the Emperor gave Boniface III the title universal bishop which his predecessor had repudiated. Beginning like a cloud the size of a man's hand, enhanced by temporal sovereignty, bolstered up by forged decretals, culminating under Hildebrand, appropriating the feudal system, the movement gathered strength from the circumstances of the times. The position of Rome as chief city of the west and political centre of the world gave its bishop a peculiar prominence due to the wealth and strength of the church over which he presided. The removal of the imperial court to Constantinople left him the leading official in the old city. The masterful personality of some of the early occupants of the papal chair and their zeal in the conversion of the nations tended to augment Rome's predominance. Finally the destruction by the Saracens of the ancient strongholds of Christianity left Rome without a rival and gave her a monopoly of

prestige. The field of church history was transferred to the west which was destined to witness the largest conquests of the faith.

The elements were ripe for the rise of the papacy. Its historical root is found in that awe and reverence with which men were wont to regard secular Rome. Rome always made a forceful appeal to the imagination. Those who had long looked to the city as the centre of law and government turned readily to it as authority in ecclesiastical affairs. The Church was the legitimate successor of imperial Rome. Inheriting the seat of empire she manifested a genius for administration. Her organization followed the model of the state with the pope in place of Caesar and the college of cardinals corresponding to the senate.

The keynote of this system was centralized authority and the wondrous consolidation of power effected by the church made the papacy the leading factor in the unification of mediaeval Europe and wrought mightily to save civilization at a time when floods of

barbarianism threatened the overthrow of the social fabric. The papacy was the centripetal force of the middle ages. The church organization came into accord with the feudal system which was indigenous to mediaeval Europe. It adapted itself to that particular phase in the history of the peoples of Europe but where the Latin form has gained adherents among other races it has undergone modification. This is illustrated in the Maronites. Some time ago I attended mass at their little crypt about a mile from our church. I sought an interview with their priest a very superior representative of his race. His long beard gives him the appearance of a Greek rather than a Latin ecclesiastic. These Maronites of the Lebanon district of Syria are in communion with Rome but they have their own patriarch bearing the title patriarch of Antioch to whom they make report. They use the vernacular in their liturgy which differs somewhat from the Latin mass. Some of their clergy are married.

When I was a college lad I heard the late Bishop Coxe give an account of a settlement of Ruthenians in Pennsylvania whom he characterized as "model Roman Catholics." These "uniats" are in communion with the pope but they retain many features of the national church of Russia, celebrating the eucharist in both kinds in their native tongue. Their pastor is an honest priest with a wife like Peter himself. In order to force the papacy on these peoples Rome found it necessary to relax her rigid conception of unity.

The Latin system is the creation of an age whose dominant characteristic was the subjection of the individual to the institution. The church has not gotten beyond the feudal stage. The laity look to the priests, the priests to the bishops, the bishops to the pope whose vicars they are. Everything revolves around the pope as the centre of the system. The solidarity of the episcopate is sacrificed. The individual is completely subordinated to the organiza-

tion in unvarying, inflexible, military uniformity. The authority of the church is supreme. The church regulates every detail of the man's life even to the books he may read. By stifling thought and repressing individuality all are fashioned in the same mould.

The viewpoint is mediaeval. The liturgy is crystallized in mediaeval Latin. The doctrine of the eucharist is expressed in mediaeval philosophy. The church's message is couched in mediaeval terms.

For this reason the Roman Church cannot meet the spiritual and intellectual demands of our generation. She is out of touch with the deeper problems. She stands still

“—amid the rush of progression

Like a frozen ship on a frozen sea.”

Failing to interpret truth in the language of our times she has been superseded. In those lands where she was most deeply intrenched the scepter has slipped from her grasp. She is no longer supreme in the intellectual

or social life of men. The world has passed her by. The papacy is the shadow of a once mighty force that dominated the west, "a mediaeval ruin whose crumbling tower fascinates the passing antiquarian but where no sane man would think of seeking shelter in a storm."* A writer makes the statement that so sagacious and far seeing a pope as Leo XIII was unable to adapt himself to the requirements of a new age, "all his writings exhale the atmosphere of the Middle Ages. Only in that air could he breathe freely. The climate of modern times was too bracing." But Leo was simply the embodiment of the spirit of his church.

Everything points to a state of unrest within the Roman communion. Her splendid administrative system may hold this in check and prevent its coming to the surface, but the discontent is there like a smoldering volcano. There is wide-spread intellectual revolt within the church. Cardi-

* Tyrrell.

nal Mercier laments the extension of the modernist spirit which has infected France, Italy, England, Germany and is in the atmosphere. Thoughtful minds within the Roman communion, loving her and loyal in their allegiance to her, are yearning for an interpretation of religion more in accord with the needs of the day. Should this spirit become pronounced and widespread and assert itself with sufficient force it may lead the church to a truer conception of catholicity.

Catholicity is not narrow, arrogant, exclusive. It does not rest in blind devotion to the past but gathers to itself the treasures of the past in order that it may relate them to the present. Holding the ancient faith it adjusts its message to the life of today. True to the old landmarks it preserves the proper balance between the individual and the organization. Maintaining the authority of the church it gives large play to individuality. No one race exhausts the content of catholicity. Each appropriates the catholic

heritage and gives it expression along the lines of national and racial adaptation with different ceremonial forms and varying types of spiritual experience. The church is like the scribe bringing forth out of his treasure things new and old, finding the vital application of the ancient creed to new conditions. The unity of the church is not mechanical. It is not the unity of the winter landscape where all is frozen stiff and lifeless. It is the unity of an organism. No two parts are exactly alike. No two have precisely the same function, yet all are necessary to the perfection of the whole. It is the unity of a musical masterpiece blending many notes into a grand symphony. It is the unity of the family where different ages, temperaments, dispositions assemble at the fireside, bound by common ties of blood and affection. Like the unity of nature it is unity in diversity. The centre of the church's unity is not the Bishop of Rome but the Bishop and Shepherd of souls.

The Anglican Communion

The Anglican Communion



"Inquire thou whose son the stripling is."

—1 Sam. xvii:56.

THESE words were spoken on that day when the son of Jesse distinguished himself. His prowess brought him before the public eye. The question of ancestry came to the front. Whose son is this? A similar question is asked today with regard to the English Church. Men have felt the spell of those wonderful gatherings in London.* What is this institution, they ask, which can muster so distinguished a body of representatives? Tell us of your lineage.

The English Church is interwoven with the life of the nation. Its beginnings are lost in apostolic antiquity. Britain was opened to the civilized world by the Romans,

The Julian spear

A way first opened: and with Roman chains

The tidings come of Jesus crucified.

The message struck root in the hearts of

* The Pan-Anglican Congress.

the people. A wealth of tradition gathers about the Celtic church. Ingenious commentators have read in the very names in 2 Timothy 4:21 a reminiscence of St. Paul's connection with British Christianity. Legends of Joseph of Arimathea linger about Glastonbury Abbey.

Joseph came of old to Glastonbury
And there the heathen prince Arviragus
Gave him an isle of marsh whereon to build
And there he built with wattles from the marsh
A little lonely church in days of yore.

We know that at the beginning of the IV century British bishops were at the Council of Arles. The church existed then a free autonomous organization. This Celtic Christianity was ultimately blended with that of the Saxon conquerors. The conversion of England was the joint work of many missionaries. Columba and Aidan and Augustine and godly women not a few made worthy contribution. The national church is the outcome of the consolidation of various missionary centers. In the course

of generations prejudices died away and the masterful hand of Theodore welded the scattered Christian communities, some Celtic some Roman into one church in the VIII century.

The Norman Conquest altered the complexion of society. This was most marked in ecclesiastical affairs. William's policy was to fill vacancies with Normans. The church administration came completely into foreign hands. Within a few years there was only one bishop who was not a Norman. The result was the extension of papal influence.

England was the last country where the pope gained a footing. Its geographical position saved it. Cut off from the continent the church was able to preserve her freedom and autonomous life. The church of England was independent of Rome and free from foreign interference. Nor must it be understood that William directly fostered papal influence. The recognition of the pope was no part of his pro-

gram and he asserted the royal supremacy in such a way as to leave Rome in no doubt regarding his stand. William Rufus was no more inclined to brook papal interference than his father. The point at stake in his long controversy with Anselm was papal recognition. The same issue reappeared in the reign of Henry I in the investiture controversy. We have recently heard much of pro Romanism. It is not new. From the time of Augustine there were those who desired the extension of the pope's influence. Some like Wilfrid were moved by the hope of personal advantage through the pope's interference. Others like Anselm were foreigners by birth and training who did not fully appreciate the Anglican position. Great in sanctity and mighty in intellect Anselm was so steeped in the conception of papal authority prevailing on the continent that he was not able to enter into sympathy with the idea of ecclesiastical autonomy so dear to the hearts and convictions of Englishmen. While individual leaders from time to time

manifested a bias toward Rome, their attitude was not representative of the mind of the church. They did not voice the feelings of the rank and file of the people. Shakespeare accurately interprets the best sentiment of the nation when he puts the words into the mouth of a Plantagenet king :

“Thou canst not, Cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the pope.
Tell him this tale, and from the mouth of England
Add thus much more, that no Italian priest
Shall tithe or toll in our dominions.
So tell the Pope, all reverence set apart,
To him and his usurped authority.”

England never willingly submitted to Romish usurpation and not without vigorous protest did papal domination finally intrench itself on British soil. The weakness of king John brought about England's subjection. But papal victory was short lived. Even in that dark hour the spirit of independence asserted itself with might and found unmistakable expression. The lion-

hearted Langton led the movement that wrung from the monarch the Magna Charta so clear in its recognition of the national church, "Ecclesia Anglicana shall be free and have all her rights and liberties inviolable." This was in 1215. In 1250 Grossetete led opposition to papal decisions. In 1279 the statute of Mortmain checked papal encroachments. In 1351 Parliament passed the first Statute of Provisors against papal patronage. Two years later came the Statute of Praemunire forbidding appeals to Rome. These successive acts of legislation registered the historic opposition of the English people to outside interference. Popular sentiment was growing. It found voice in Wiclif. He translated the Bible. He assailed papal supremacy. Accused of heresy he was summoned before the council. He appeared for trial. The populace gathered about him. None dared molest him. He continued his protest. His lay preachers penetrated every town and hamlet. The movement took root among the peasantry

Chaucer's "Canterbury Tales" are thoroughly imbued with the doctrines.

I have seen the Mississippi receiving the burden of many streams, increasing in size and velocity until the pent up waters burst forth overflowing the banks, breaking the levees, sweeping away every barrier. So the sentiment of the English nation was reinforced until in the reign of Henry VIII it attained maturity. The psychological moment had come.

A quarrel between the pope and the king was the occasion for throwing off the papal yoke. Henry had married his brother's widow. The alliance came within the prohibited degrees. It had been authorized by a special dispensation from the pope. Henry wished a divorce. He applied to Clement. The pope adopted a Fabian policy. The king was displeased. He took a bold, independent stand, disavowed papal authority, asserted the royal supremacy, laid his case before Cranmer who pronounced the marriage null and void from the beginning.

The pope was completely set at naught. Here was the church's opportunity to strike a blow on behalf of her ancient liberty. In 1534 both convocations passed the memorable resolution, "The Bishop of Rome hath not by Scripture any greater authority in England than any other foreign bishop." This was the death knell of papal taxes, appeals to Rome and the intrusion of foreigners into ecclesiastical offices. The words fall on our ears like an echo of the reply of the Celtic bishops to Augustine a thousand years before in the conference under the oak: "Be it known and declared that we all, individually and collectively, are in all humility prepared to defer to the Church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to love every one according to his degree. . But, as for any other obedience, *we know of none* that he whom you term *Papa*, or Bishop of Bishops, can demand. . . . Our obedience is due to the jurisdiction of the Bishop of Caerleon, who is alone, under

God, our ruler, to keep us right in the way of salvation.

The legal repudiation of the papal claim by the king opened the way for the church's declaration of independence. No new church was formed. The organization was one and the same before and after Henry VIII.

Here we discern the point of cleavage between the Anglican and continental Reformations. In Germany and Switzerland we see the influence of individual leaders. One man draws a body of people about him, separates from the existing church and sets up an independent organization. The result is the formation of sects. Each is started by some man, bears the impress of his leadership, is called by his name. It is impossible to point to any one person as the author of the English Reformation. It was a deliberate, authoritative movement of the whole church which had submitted under protest to the papacy and now rose in rebellion, broke the yoke of servitude and re-

gained freedom. The continental movements were sudden, violent, radical. The Anglican was orderly, deliberate, conservative, completed by slow steps through several reigns. Every change was made with authority and found cordial acceptance with clergy and people. The same bishops held their sees before and after the Reformation. There was no breach with the past. The church preserved her continuity. As the Hibbert lecturer says: "There is no point at which it can be said, here the old church ends, here the new begins."

Like the architecture of a great cathedral bearing the mark of different epochs the national church gathers to herself the contributions of successive generations. Throughout the constant mingling of races—Roman, Celt, Saxon, Dane, Norman—the church was the bond that welded diverse elements together. The unifying power of the church entered in to allay antagonism, to alleviate bitterness, to put an end to hostility, teaching men to rise superior to race

prejudices. She wrought mightily to a mutual understanding among races. When the land was divided into a number of petty kingdoms there was begotten a consciousness of unity and kinship. The people felt that they were one because they had a common faith. Thus the church gave birth to national feeling and the spirit became so powerful that all lines of demarkation were swept away and many peoples were merged into one consolidated mighty nation. The state was the child of the church. At every point the church has been paramount, and when the fountain springs of England's greatness are sought the influence of the ancient church looms up—the conscience-builder of the nation, fostering the highest ideals, engendering patriotism, inspiring literature and learning, leavening the civic life, contributing a purifying stream of moral inspiration like the river of the ancient vision of which the prophet declares, "Everything shall live whither the river cometh."

The American Church

The American Church



“Moses when he was come to years refused to be called the son of Pharaoh’s daughter.”—Heb. xi:24.

AN incident in the career of Moses—suggestive I think of an experience in the life of our communion. There is a feeling amongst us that the present title does not adequately express the character of the church. I interpret this as an indication of a growing consciousness of our historical position. This church declines to be regarded as the child of the XVI century. She was not born at the Reformation. Her history goes back to the beginning.

As early as 1579 the Prayer-book service was heard on American soil when the chaplain of Drake’s vessel celebrated divine worship on the Pacific coast, a fact commemorated by a massive Celtic cross in

Golden Gate Park, San Francisco. Half a dozen years later the Prayer-book was used on the Atlantic seaboard when Virginia Dare was baptized at Roanoke. Thirteen years before the landing of the Pilgrims services of the English church were held on the Kennebec. Thus at the commencement of American exploration and discovery the voice of the liturgy sanctified the new found realms.

The permanent settlement of the new world began at Jamestown in 1607. The colonists were churchmen. When they left their far off homes they brought with them the priest of God. With a sail stretched overhead and for a pulpit a bar of wood nailed to two neighboring trees Robert Hunt celebrated divine service. This primitive temple gave place to something more substantial, a homely, barnlike structure which in time was superseded by a building of brick. The outline of the ruined tower is familiar and the celebration of 300 years of American Christianity lingers in memory.



Those sturdy colonists had daily morning and evening prayer, two sermons on Sunday and Holy Communion quarterly. The sacred edifice became the centre of every influence that made for the welfare of the people. The House of Burgesses met in the church. Taxes were levied at service time, single men being assessed according to their dress, married men according to the dress of their wives.

The vestries were depositories of power in colonial Virginia. Their functions covered a wide range. They governed the church, elected the minister, levied taxes, enforced laws, settled disputes, cared for orphans, and were representatives of the whole populace.

It is significant that in this colony where church and state were so intimately connected the idea of American liberty had its birth. Representative government was first realized in the House of Burgesses. It had its inception on that day when delegates from each of the eleven plantations

met together to legislate for the colony. The foundation stone of constitutional liberty was laid in that state where the Episcopal church was established and predominated.

I stood last week in the room where the Declaration of Independence was adopted. On the wall are the portraits of the men who had a hand in the making of the nation, Rutledge, Nelson, Jefferson, Harrison, Nixon, Livingston etc., and among them William White, chaplain of the Continental Congress and first bishop of Pennsylvania. The placing of his picture there is a striking recognition of our church's place in the national life. She made splendid contribution to the colonial cause. In St. John's Church, Richmond, Patrick Henry gave voice to that immortal sentiment, "give me liberty or give me death." The stirring cadence fell like a clarion call on the ears of the oppressed colonists. The scene is typical. The note of freedom sounded from the lips of a devout son of mother church speaking within the walls of the sacred

building itself. When the revolutionary struggle came churchmen championed American independence and were largely influential in shaping the institutions of the republic. Two-thirds of the signers of the Declaration of Independence were members of the Episcopal church. The more noted leaders, Henry, Washington, Franklin, Harrison, Lee, Morris and a host of others belonged to our communion.

While the church's main strength was in Virginia she was represented by congregations in every section of the country. These lacked the centralizing force of episcopacy. They were under the jurisdiction of the Bishop of London who exercised his oversight through commissaries. No bishop had been appointed for America. Confirmation was not administered. Churches were not consecrated. Candidates for the ministry journeyed across the sea for ordination. The church was without a head. Episcopal leadership was wanting. The outlook was disheartening.

The scene shifts to Connecticut. At an early day the seed had fallen on this stern soil when a Prayer-book found its way into Guilford and came into the hands of young Samuel Johnson who was destined to play prominent part in the ecclesiastical life of his generation. The church had never been without witness and men remembered the day when all New England was shaken as with an earthquake by the defection of Cutler of Yale from Congregationalism.

In 1783 ten of the fourteen clergy of Connecticut assembled in a little house at Woodbury. They determined to have a bishop. They expected opposition. So secretly were their plans matured that no layman was present. No minutes were kept. Choice fell on Samuel Seabury who began his religious work as layreader in this diocese of Long Island. He went to England for consecration. The bishops refused. He waited a year in London. His funds were exhausted,

“Vainly from England’s kindred hands, he sought
The precious boon he craved.”

In despair he turned to Scotland and on a bleak November Sunday he received consecration at Aberdeen. He was a master spirit in shaping the American church and our communion office in its close conformity to the Eastern Liturgy bears the impress of his influence. He stamped his personality on his diocese. Connecticut churchmanship has traditions of its own. Seabury was a unique picturesque figure. A contemporary writes, “I saw him wearing his scarlet hood and mitre and though I was then a dissenter his stately figure and solemn manner impressed me very much.”

Meantime churchmen elsewhere were not inactive. The Corporation for the Relief of Widows and Orphans of clergy met in New Jersey in 1784. This organization, purely philanthropic, became the salvation of the church. The Scripture was justified “cast thy bread upon the waters.” At this meeting the religious outlook was discussed

and further deliberations culminated in the first General Convention in Philadelphia. Correspondence was entered into with England looking to the consecration of White and Provoost for Pennsylvania and New York respectively. The ceremony took place in Lambeth Chapel in 1787 and the bishops landed in New York on Easter day.

The struggle to obtain the succession witnesses to the supreme importance which this church attaches to the apostolic ministry. Maintaining continuity with the past through her episcopate she set herself to the task of winning the nation. Religious work was confronted with grave difficulties. It was an epoch of indifference. Men were engrossed with the stirring issues of political reconstruction. Atheism was sweeping through the land. In many places there was deep-rooted prejudice against our communion. But there were giants in those days and as the history passes in review we exclaim, "what hath God wrought!" The

church was like the Psalmist's vine out of Egypt, "when it had taken root it filled the land."

Beginning under conditions most unpromising and with popular sentiment adverse the Episcopal church has grown in numbers, influence and wealth. She has justified herself to the American people and won recognition by her intrinsic merit. Her system accords with the spirit and genius of American life. Her very organization follows that of the state. The analogy between the civil and ecclesiastical polity is striking. Diocesan conventions correspond to state legislatures. The General Convention in its two houses corresponds to Congress. In a marvelous way the ancient church adapted herself to the new conditions. In her services she remembers the President of the United States and all others in authority. Her Prayer-book made up largely from Holy Scripture ministers to the deepest needs of the devotional life and lends itself admirably to the celebra-

tion of civic occasions offering a reverent, dignified expression for prayer and praise. The church stands for a comprehensive presentation of the gospel ; for a sane, consistent interpretation of Christian life ; for an effective system of religious nurture embodied in the round of the ecclesiastical year. She discriminates between fundamental and incidental things. She bears unvarying witness to the faith once delivered to the saints, but guarantees the largest freedom of belief and practice consistent with unwavering fidelity to the unchanging verities of the creed. She does not make the word of God of none effect by tradition. She lays on her children no greater burden than the necessary things. Her spiritual ancestry is of the past but she is in close sympathy with the freedom and progress of the present. Her wondrous power of adapting herself to the varying needs of men is the ground of our large hopes for the future. She is able in a remarkable way to touch the life of the people on many sides. There

is something about her that wakens a response among all sorts and conditions of men whether in the everglades of Florida or mid the trackless snows of the Alaskan wild or among the cowboys of our western frontier. She is at home alike in the university centers or in the slums and tenement districts of the large city. She is grappling with the race problem in the South and laying Christian foundations in our new possessions in the distant tropics. The social service committees in many dioceses are indication that she is alert to the industrial situation and the complex problems arising out of the conditions of modern civilization. From the Atlantic seaboard through the great west to the Golden Gate and the orient beyond there is no phase of life which this church is not able to meet. She is a leaven in the polyglot life of America which has been termed, not inaptly, the melting pot of the nations. The plan of the cathedral of St. John the Divine calls for seven chapels where the worship may be celebra-

ted in as many tongues—a fitting picture of the church gathering into one many peoples of different languages and varying types of religious experience. Be this her mission to point the way to unity and prove a unifying force in the life of American Christianity.

I recall an incident related by one who has since gone to rest. He built a little wooden church in the Berkshires and caused a text to be inscribed above the chancel arch. One winter's night a fire broke out. The church was burned. The roof had fallen. The tower was toppling. The windows were destroyed. The chancel was gone but the arch was standing and over it the inscription and the words were these: "There shall be one fold and one shepherd." Noble motto! Glorious text! Inspiring vision!

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